

THE
RULE
OF
BEHAVIOUR,

Touching
Spiritual Matters & Temporal.

In Respect of the

LAITY, and GOVERNMENT,
and CERGY, and COUNTRIES.

*Ætas parentum pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosorem. Hor.*

London, Printed for Tho. Chapman, at
the Golden-Key, over-against the Mense,
near Charing-Cross, MDCXCII.

Imprimatur.

Febr. 25.
169 $\frac{1}{2}$.

Rob. Midgley.



THE PREFACE.

Reader,

E Pistles Dedicatory are very much in Fashion, and may be properly compared to the Prologue of a Play, or that common Ceremony we use to introduce a Stranger into new Acquaintance. But these few Sheets become a bold Intruder into thy Hands, without the Umbrage or Influence of a Patron, or any other than its own Apology in this Preface; and yet, neither for want of some worthy Receiver, that would make a Figure in its Front; nor through Ignorance of so usual

The Preface.

and advantageous an Introduction, but rather for a fair Experiment of its Fortune. As it touches upon various things, so it will come into various Hands, and it must take its chance. All that can be said for it, to encourage thy perusal, is, First, That Brevity and a good Subject, are the best Inducements now adays, either to buy or read Books, since the Issues of the Press, have been so numerous and bulky, that it discourageth People from reading any, when it seems so endless a Task, to read all; and, Secondly, That it is the Fruit of a good Intention, and a downright honest Mind.

22 MA 61

Farewel.

1

Of Mens Behaviour, in General, in respect of Religion.

THe Belief of a God, and the consequential Duty of his Worship, may undeniably be stil'd the unanimous Profession (or Pretence at least) of the Christian World; but the different Opinions of Men about the latter, are no less confus'd, than the various Conjectures of the Heathens about the former were. Those devout Zealots, though clad in Ignorance, by the Light of Nature, did infer that there

The Rule of Behaviour.

was a *summum bonum*, a Somewhat, from which they did deduce their borrowed Accomplishments; and to which, Reason, Gratitude, Fear and Necessity, and the Imperfections of Humane Nature, did direct their Submission and Adoration. In quest of this were their acutest Judgments ineffectually busie, their Religion Expensive, thinking it Devotion to bestow their choicest Treasures on that Fountain, to which they ascrib'd the Spring of all, without the least Partiality to themselves; and we (a wiser Generation than they) with all our Revelations of the true Deity, and the more immediate Direction of his Providence, establish'd and confirm'd in the true Notions of Divinity, and admitted

ted into the *Arcona celli*, notwithstanding all these Advantages and Encouragments, are much more frugal in our cheaper * *Sacrifices* ; so that we * *Psalm 51.* run counter to our own Reason¹⁷ ; and by comparing past Ages with the present, may plainly see, that the better we understand Religion, the less we mind it, making our Acquaintance with Heaven, an occasion of too great a familiarity with it, and that familiarity as great an Occasion of disregard, when it was the design of the Divine Goodness, to create in us by such Discoveries a more intense Zeal ; whereas our advanced Understandings, are through our own Depravities, but Instances of advanc'd Impiety.

Caligula.

With the Navy of the Roman Emperour (as it were) we busie our selves in Collecting Cockle-Shells; or (to use a more modern Simile, since Profession is so much, and Practice so little,) like that of *Lewis* the XIV. which threatened a Nation, and scarce ruin'd a Village; we busie our selves with Trifles, and neglect Matters of greater importance. We continually find somewhat to do, that diverts us from what we should; and we act as if the differences of our Opinions, were Dispensations for the neglect of common Duties. We act as if Salvation depended upon the Denomination of our Profession, and like Soldiers when Listed, conclude, from the Title we bear,

The Rule of Behaviour.

5

bear, that we are so; as if the one was immediately inspir'd with Religion and Virtue, and the other with Courage and Vigour. Even they would be willingly thought of the reputed best Religion, that Profess none at all, and will, perhaps, learn to give a Reason for it, though they never convince themselves; embracing the Shadow, whilst the more valuable Substance passeth from them; a Curiosity that does no more Entitle a Man to bear the Character of a good Christian, than the most compleat Library does an Ignorant Peasant to that of a Scholar. So that were there a Messenger sent out to find a Religious and truly Virtuous Person, I fear (not to be Partial) he would return with

The Rule of Behaviour.

Socrates.

a *Vix est inventus*, as he did with a *Non est*, who went upon such an Errand, to seek for a Wise one, and lost his Labour.

And since Virtue is so distemper'd, and Religion so sick, Christianity must needs decay, and linger away incurably, notwithstanding all the Antidotes that the Spiritual Doctors apply, if the generality of Mankind do not joyn in the Remedy; and by a speedy Reformation, strengthen that Mass of Religion; which, like that of the Blood, has been so long impair'd and robb'd of its proper Sustenance and Aliment. Dissentions are Seeds of Satan's sowing, which busie Mankind about that which is not worth their labour, or
at

The Rule of Behaviour.

7.

at least the neglect of greater Concerns; but by those he designs to overspread the good Corn, like the Enemy in the Gospel, who sow'd Tares while the Husbandmen slept. Matth. 13.
25.

What then but the Practice of Common Duties, must (without the least delay) begin the Reformation of this irreligious Age? since by the discontinuance of Vertue amongst us, not only small Impieties have crept into our Bosoms, but the monstrous *Hydra* of Atheism, has receiv'd Birth from this filthy Chaos; a Sin which the Devil himself is not guilty of, since we are told he believes and trembles; a Sin that is not to be represented so black as it is, and which can proceed from

Jama 2.
19.

The Rule of Behaviour.

from no other Mother, than the neglect of Pious and Virtuous Behaviour, and the dissolute Practice of Common Vices, which is the height of Irreligion. By such a discovery of our Universal Error, no Judgment is so weak but may infer its Duty; and Men, that are in their Senses, and allow themselves a moment of Time for Thought, must needs believe, that till such a Reformation, they are as irreconcilable to any Religion, as, in Truth, they are to their own Good; for their Judgments are as deprav'd as their Inclinations, their Divisions encreas'd by the multiplication of their Sins, whilst Religion seemingly encreases, till there be no such thing at all. This being every

The Rule of Behaviour.

9

every individual Person's Concern among us all, I must beg the Readers Attention (not to be thought impertinent) whilst I, as briefly as is possible Prescribe these Three Rules to common Observation.

I. Let Men, in general, Practise so much of Religion as they know.

II. Let them improve that Knowledge.

III. Let them Practise that Improvement.

1. Let Men Practise so much of Religion as they know.

That Man was made a Rational Creature, admits of no more Dispute than his first Creation; and the End of that
Noble

The Rule of Behaviour.

Noble Accomplishment was, the proper use of it. This use, as I observ'd before, the very Heathens had in some measure, as we may see by him, who in his Poetical Description of the Creation, says of Man,

Ovid.

*Os homini sublime dedit, cœ-
lumq; tueri
Jussit, & erectos ad sidera
tollere vultus.*

Such a strange influence had the very Dictates of Nature upon them, that their dark Understandings were so much in the Light, as to convince them of a Supreme Being: Which Natural Impression Sin has, with a long Siege, been endeavouring ever since totally to erase; insomuch that
it

it has influenc'd some advanc'd Understandings, even with the Artillery of artificial Reason misapply'd, and ill drawn Notions from well meant Philosophy, to stifle such Suggestions as Phantastical. Hence 'tis, that, now a days, some require a Mathematical Proof for Matters of Faith, and crave leave to suspend their Belief, till they have a Demonstration for it in *Euclid*. Thus we may see, that, since our Blessed Saviour has enlightned the dark Corners of the Earth by his coming, instead of improving in Religion, we have, to our Eternal Prejudice, declin'd, and lost that innate Propensity to believe its Principles which our Fore-Fathers discover'd, through all the Clouds of
their

their greatest Ignorance; altho' now they are so visible to every Eye, that no Man can plead any other than a wilful Ignorance, in Matters of so great concern, and that relate to such Eternal Benefit. No Education can be now so barren, as to exclude the Knowledge of these things from any ones Apprehension. Common Society and Customs of Men and Places, must needs acquaint the least solicitous Person in these Matters, with enough instruction to make use of it; though I must needs say too, that even they, who have been carefully instructed in the Elements of Religion, lay them by, as they do their Play-things, when they grow up, and their Catechism is the first thing they learn

learn to say, but the last they understand, so as to Practise it. The Provision of the Church, is grown in these Matters into a thing of fashion more than use; and the Sureties of Children, now-a-days, think their Duties discharg'd, in giving a formal Blessing, and a Token of their Affections, instead of better Instruction. He then that would be a good Man, must begin to be a Child, and commit his Catechism to Practice as well as Memory; and by this Rule must he square his Life and Actions, so will it enforce the Performance of Common Duties; which the least Acquaintance with, ought to commence the Practice of.

The Consideration of the uncertainty of Man's Life, the
mis-

Rom. 14.
1.

mis-employment of time past; his Sins of Commission and Omission; the Opportunities which he has frequently pass'd by of doing well; in all these Undertakings will support and encourage him. The desire of greater Knowledge and farther insight into the Depth and Mysteries of Religion, with the Decision of nice Scruples about Superficial things, must not be the Subject of so tender an Understanding; and he must not covet Understanding so much, as to forfeit by it the Practice of what he sufficiently knows; for that requires no respite from Execution, which is too requisite to be deferr'd a Moment. Thus for Instance, he must not omit his Prayers, whether the Fruit of his own Lips,

The Rule of Behaviour.

15

Lips, or of another's Pen, till he can be rightly inform'd, which is most eligible; for it is in his Power, to make either acceptable, since the Inclination of the Heart is the best Rhetorick at the Throne of Grace. The Sabbath must be strictly observ'd, and the Duties of Religion perform'd in the * House of God, where so ever his Honour dwelleth. * Heb. 3. 2, 5. See Wilson's Christian Dictionary upon that Text. In short, he must avoid the noise of Opinions, as he would a venomous Scorpion, till he be regular in Good Works; and so much of Religion be put in Practice, as may justly Entitle him to the Character of a good Man; and then he is in the most proper Method, to obtain a solid and sound Judgment; for the Fear of God is said to be Prov. 1. 7. the

The Rule of Behaviour.

the beginning of Wisdom, and therefore Men ought first to Practise so much of Religion as they know. And then,

2^{ly}. Let them Improve that Knowledge.

As the Fear of God is the beginning of Wisdom, so is it too the Path to its Perfection; nor can a Man attain to an increase of true Knowledge in Religious Matters, without the Conduct of this Fear; the way to it is so intricate, that 'tis a thousand to one but he loseth his way, who like a bold and giddy-pated Traveller, proceeds without his Guide. The way to improve in Knowledge, is not to decline in Practice, and the Good Man is the only Wise one; nor must the Infant-Christian, who is a Practiser of good

96-
16-11

good Works, ever think it time to leave them off. They are Ornaments to the Wise Prov. 1. 9. as well as the Simple, nor does 4. 9. the meanness of the one's Capacity, cause them to suffer by his Patronage, or the Perfection of the others, add a Ray to their own Lustre; but their values are intrinsic, and they support themselves by their innate worth; as the same Diamond set in Gold or Silver, differs little in the Price, since its own Value denominates the Worth. He then that would improve in Religious Oeconomy, must act like a wise Builder, in rebuilding an ill contriv'd, ill convenient House, who Projects all deliberately and frugally, before he pulls down the old one, that so he may
neither

neither repent afterwards of what he has done, through heedlessness or haste, nor put himself to more Expence than needs, by imprudent management. Thus must not a Man rashly quit the Opinion he is now of, to admit a worse, but upon good Grounds, wise Reasons, deliberate Thought, impartial Judgment, ought he to make an Exchange. There are so many Irregularities committed, in this Change of Perswasion that the rarity of a Regular Improvement, occasions a general Disgust at Integrity it self, and what is Praise worthy.

The very Word *Conversion* is grown an opprobrious Part of Speech, from the abuse of it, when it is so glorious

rious a thing, that it occasions Joy in Heaven at that of ^{Luke 15:} a Sinner. In the Times of ^{7.} Popery, Interest was its Rule; and since that has been retrench'd, the World has added other Methods of ill Practice to it. One Man concludes from the ill Life of such a Clergy-man, that he does not certainly believe what he Preaches; and draws an Inference to himself, That, since he is the Wiser Man of the too, and ought to know best the state of things, he will do henceforth as he does, to be sure, not as he says; or at least, if he does not go so far, deserts his Flock, and herds among those of another kind, till he discovers perhaps the like or worse. Another, upon some other
Trivial

Trivial and Temporal Disgust, withdraws to a Conventicle, and is angry too with the Doctrine for the sake of the Preacher; and to execute his Malice (it may be all he can) he deducts one from his Congregation, and makes his Religion the Method of his Revenge. Another, like the Fiction of *Erasmus*, hanging between Heaven and Hell, depends in Election of his Religion, without an Intent perhaps of Determination, choosing rather to be suspected Hypocritical on all sides, through such indifferency, than to bear the good Character of well grounded and steady Opinions; a Behaviour that is Exemplary to none, but relisheth of that ill grounded Security of having

Eph. 4. 14.

ving Two Strings to his Bows.

These, and the like Miscarriages, have contracted such an Odium upon a change of Mind, that the World is shy of believing a Man in the wrong, and honestly convinc'd of the Right, though *Humanum est errare*, is a Motto written upon our very Nature, with indelible Characters; and the severity of this Censure, makes many Persons willingly acquiesce in the suspicion of their own Terrors, rather than be better inform'd, and run the hazard of being reputed Knaves. But notwithstanding all this, it is every Man's Interest, to establish his Sentiments upon the surest Foundations; and to that End, Charity obliges e-

B

very

very one to acknowledge that there are some Persons of Integrity of all Perswasions; by Conversation with whom, a Man may either find Arguments to confirm and strengthen his own Opinion, or else improve it to a better. But he must be sure to act the Wise Judge, who never resolves in Matters of great Importance, till all is heard and well digested on both sides; and when the Case is once well understood, then is it a good Foundation, to support a Judgment.

There is another sort of Conversation too, which occasioned that saying, *Nunquam minus solus quam cùm solus*. I mean Books: The choice ought to be of the reputed best, by the direction of some
true

true Friend, otherwise he will lanch out into an Ocean of Confusion, and will find those that savour more of Rancour than Religion; and therefore it requires caution, not to be stung by the Bee, in seeking for its Honey. These Letts and Hindrances in so great and weighty a Concern, must be avoided, as a Pilot would Rocks, or there is no getting into a safe Harbour; and without the Conduct of a good Friend; the Passage appears very dangerous; but, if such an one cannot be found, rather than make an ill choice, let him rely upon his own discretion, and the assistance of God, who is best able to assist him, and supply him with Directions, if he cordially

Prov. 18. 24.

24 *The Rule of Behaviour.*

ask it, and will assist effectually all that put their trust in him.

——— *Tu certa Salutis
Anchora, tu statio tuti placidissima portus.*

So therefore let Men improve in Knowledge, and when they are so improv'd, my farther Exhortations are, That they would

3ly. Practice that Improvement.

As the Fear of God is the beginning of Wisdom, and the direct way to attain it, so is it too its very Perfection; and a good Christian will not think himself overburthen'd, though he has acquir'd

quir'd greater Knowledge,
 than he had at his first ap-
 proaches to Religion, if he
 does not diminish his Practice,
 for Knowledge is still but sub-
 servient to it. It is not suf-
 ficient for him, with *Sisyphus*,
 to have rowl'd the Stone to the
 very top of the Hill, and let it
 go again, for then his Labour
 is in vain; and is not unlike
 those Ambitious Spirits, who
 climb high upon the Pinnacles
 of Honour, to no other Pur-
 pose, than to fall from a grea-
 ter Precipice, of whom the
 Poet speaks,

*Hunc infida fides populi nunc
 tollere gaudens*

*Quos placitum, nunc præcipiti
 devolvere lapsu*

Suspensum tenet. —————

But as a Man improves in Wisdom, let him take sure footing in it, such as may be able to support his Improvement.

When he is so advanc'd, he is beyond the *Atmosphere* of Humane Distractions; the Effects of Animosities and Dissentions make no Impression on him, but in their approaches to him, burst in the Air, like Bombs shot-ten by an unskilful Engineer. He maintains his Post, as sure as the Sun does his Diurnal Course, and the rest of the regular Luminaries of Heaven; whereas those that take not this Method, are but like Meteors, blown about by the Wind, which play their momentary Pranks in the Air; and then with
Preci-

Precipitation fall to the Earth,
from whence they receiv'd
their Vaporous Sustenance;
or like surprizing Comets
which Prefage their own
Change.

The noblest Accomplish- Jam. 3. 13.
ments therefore, that Humane
Nature is capable of, though
improv'd to the greatest de-
gree of Perfection, are but
better Qualifications than or-
dinary, to render a man the
more compleat Christian;
and from such a one God ex-
pects a more exact manage-
ment of his Talents, which
were bestow'd for the Glory
of their Donor.

To see the basest Vices,
and the best Understandings,
profound Learning and Wis-
dom, and common Folly and
Indiscretion, go shares toge-
ther

ther in one Body and Soul,
would extort this saying, more
properly apply'd, from any
one,

*Ingenium Galbæ malè habi-
tat.*

That so good a Guest has but
an ill Lodging, since the De-
formity of Vice is much
more odious than that of
the Body. For these Blessings
are not bestow'd only for
Temporal Ornaments and
Uses, though they are al-
low'd to exert themselves up-
on such Occasions, as are
bounded and circumscrib'd by
Morality and Religion; but
the First Fruits are payable at
the Gates of the Temple;
nor can that Debt be too
punctually or lavishly dis-
charg'd.

charg'd. A man cannot err on the Right Hand, by making too Religious a use of his Understanding and Knowledge; but he may easily transgress on the Left, and either disuse or abuse it in worldly Affairs. Thus, as in the State Military, the best Offices are bestow'd upon such as are most eminent in the Discipline of War; not that they only should live more splendidly, and luxuriously than the rest; but as a Reward for the Service that the King and Country, who employs them, expects from them; so is it in the Civil State of all Mankind, where some men are distinguish'd from others, by better Parts and Understanding; not that they should value themselves

upon it ; and expect a Personal esteem to their dignifi'd selves only , but that they should serve their great Benefactor, to whom they owe these Endowments, by a more discreet and exemplary management than ordinary of their Talents, to his more immediate Service and Glory. Let a man's Improvement then, not only be Notional, but Practical ; let him, by how many degrees he advances in Knowledge , understand, that he has so much the more to put in Practice ; and be sure never to proceed in the one, but that he endeavour to keep pace with it in the other ; and such a diligent Guard upon himself, will admit of no surprize, from the Hostile Evils that
are

are continually obvious to Humane Actions. His Judgment will be permanent and solid; his Resolutions fix'd and steady; his Opinions well grounded, and not given to change. Eph. 4. 14.

His God being always before his Eyes; the Vanity of Pride and Self-esteem will vanish; his Secular Interest will be Eclips'd, when oppos'd to an Eternal one, and his Improvements still more cogent to Perfection, when he sees, that after all is done, he deserves no better a Name, than that of an * *unprofitable*. Luk. 17.

Servant. This is the Method^{10.} of arriving at the greatest Perfection in Religion, that Humane Nature is capable of; this is the Mark, that the truly Wise man aims to hit, this is the only Bed of Honour,

nour, the compleat Christian takes his rest on; and he that does so, need not fear, though the Earth shake, and the Hills be thrown into the bottom of the Sea; though men fall together by the Ears, about that which they neither value nor understand; for he has set himself upon a * Stone the Builders rejected, and that will become the Head Stone in the Corner.

Matth. 21.
42.

Of the Behaviour of Spiritual Men, in respect of Religion.

THe variety of Opinions in matters of Religion, owe probably their Production to no very mean Capacities (or at least that are so in the esteem of their Retainers)

Retainers) and there is never wanting a Succession of them, who, for the same Reasons, maintain them as they were at first broach'd : These either Resolve not to be in the wrong, and make Resolution supply the Place of Reason ; or else take such methods to vindicate and promote their Doctrines, as do enlarge the Breach, and encrease their Quarrels : They spare neither Ink nor Paper to support their Cause, and are continually pelting, tho' to as little Purpose as a Sea Engagement at a League's distance, where there is much Smoke and more Noise, and less Execution, when a 1 Tim. 6. 5. close Fight, would in a few Hours determine the Victory. Most of them argue
like

34 *The Rule of Behaviour.*

like raw young Disputants in our University-Schools; as if they would not have their Arguments at an End; whereas the fairest play is to hasten to Conclusion.

If these Champions of Truth would dispute it Face to Face, methinks it would be the more compendious way; and this would not engage the rest of Mankind in those Disputes, which properly belong to themselves to decide; for there is a double Obligation on them, to ground their Opinions well, and to prove 'em, since the generality of the Laity, are so blind as to follow them, like *Ignes fatui*, right or wrong, and are guided more by Chance than Discretion. But they (like *Aristotle's*
Com-

Commentators) have taken voluminous pains to little purpose, and may not improperly be said, *Bonas horas male collocare*. The truth is, the Cloak has a little Antipathy to the Gown; which too often prevents even a common Conversation; but it would be happy, if the difference of Opinion would not be the Cause of Alienation in * Affections, since the very Casualties of Converse, ^{1 John. 4. 21.} may sometimes prove more effectually Convincing, than formal Argumentation; like the immethodical dash of the Painter's Pencil, which ^{Apelles.} prov'd a lively Representation of the Horse's Foam; which before he in vain attempted by the Rudiments of Art. But besides, in Oral Disputes, here

here is this to be said, that probably, when Men do *pro-dire in arenam*, draw out to Battle, they will be more in earnest, and better arm'd, than when they are Pickeering at one another at a distance, and never hazard a total Defeat.

Two things I shall Premise as Rules and Qualifications for regular Reasoning,

I. To Dispute without Passion.

II. To be convinc'd by the Conclusion.

i. To Dispute without Passion.

An Eye less piercing than that of *Lynceus*, may discern
in

in Humane Nature, a propensity to Passion; for it does not love to be cross'd, and yield to things that go contrary to its Inclinations; and sometimes by a long habit of Mind, and such strong opposition as it meets with in the World, it is aggravated to such a Degree, that it changes its Name of Anger for that of Madness.

Hence it is plain, that if a Man would make use of his * Reason, he must be sure to * Eph. 4.
abandon Passion, its utter E-^{29.}
nemy, that is to Men, as Tempests are to Ships, which hurry them wheresoever they please; and what the Poet says of somewhat else, is pat to this Purpose,

*Non benè conveniunt nec in
una sede morantur.*

Truth is so radiant of it self, that it need not fetch Lustre from the Calumny of another, and flinging Dirt upon an Error, tends not to its own Ornament. The Fire of Contumely will not burn up any Falshood; but serves only to make the Spirit of the Maintainer so much the more to boil over, and proves like Oil thrown upon the Flame, which increases instead of extinguishing it.

As an uttering some Truths to an Enemy, brings an Odium to the Speaker, so the Obloquy of the Speaker brings an Odium upon every Truth.

Smooth

Smooth Stones are most likely to overthrow the *Goliath* of Heresie it self, and the Razor cuts not the sharper for its rough Edge.

Arguments deduced from a virulent Tongue, are no other Weapons than every *Zantippe*, every Scolding Woman can afford, viz. *The* 1 Sam. 17. *Sword of the Tongue, and the* 40. *Arrows of bitter Words.* Nay, though an Adversary be Scurrilous, 'tis the most Compendious way to bring him over, by the Courtship of fair Language; and to invite a Man of a serene Temper, to a closer embrace of what he holds, is to urge against him no stronger Arguments than those of * *Passion and* * Prov. 14. *ill Language.* 29.

What

The Rule of Behaviour.

What St. *Ambrose* has deliver'd, may be rightly said of a hot Disputant, *Quem non potest veritate, lacerat conviciis.* By Attention with serenity to sober Discourse, and not opposing Reviling to Reasoning, a Man may in time see, that to be Erroneous, which before he thought not so; and what shame is it, with St. *Augustine*, to live to write the Retractions of his Junior years, or to confute himself?

Dr. *Brown* in
his *Rel. Me-*
thod.

Let every Man therefore in Dispute Consider, that so much as there is of Passion, so much there is of nothing to the Purpose; when, (as one very well observes) Reason, like a bad Hound, spends upon a false Scent, and forsakes the Question started.

started. He then may justly be deem'd to want the Patronage of good Arguments, who pleads by a multiplicity of Words, and they unsavory too.

In short, if the Hands of Argument will not do, 'tis in vain to endeavour to hold up the Ship of Truth, by the Teeth of Rancour.

Vide Justin. c. 2. ubi Cyn- girus navem dentibus detinuit, amputatis manibus.

The Second Rule is to be convinc'd by the Conclusion.

'Tis a monstrous Absurdity, to be so positive in an Opinion, or rather Resolution (for so it is no longer) to persist in obstinacy, when it is a demonstrated Error. Such an Absurdity and Sin, that deserves a worse Appellation

Breve de Har.
comburend.

lation than that of Heresie, and its Punishment too. And the only Argument that can be thought of for such a Person, is *Argumentum baculinum*. For what can be thought of mean or bad enough for him that pretends to Reason, and then disowns it?

*Quem non persuadebis etiam-
si persuaseris.*

The World is big with Examples of these, or else it might be very well thought Impertinent, to argue against that which is in it self so Odious and Ridiculous, and so contrary to Humane Constitution, that it does totally Un-man the Rational Creature. These sort of Persons are a very Contradiction to themselves; and may with as good

good Grounds persist in an Opinion of their own Non-existence. Whereas the Man that rightly informs his Understanding, and Disputes for no other Ends, than searching Truth from the very bottom; by a due use of that Noble Attribute, improves his Knowledge regularly, and Establisheth his Sentiments upon such sure and lasting Foundations, as Entitle him to the Character of a Wise and truly Religious Person, and renders his Behaviour worthy of all Imitation. Such a * Man de-
• 1 Pet. 5. 3.
serves the Character of Integrity, that desires others to believe no more, than what he does, and for no less visible and apparent Reasons; but he that will persist in, or feign an Opinion, to retain a crowd of Followers,

Followers, that ignorantly rely upon, or trust to his better Judgment, to gain their Profit and Applause, in the Eyes of the discerning World, is base and impious. Such an one flings that Ray of Divinity, in the Face of its Donor, and makes it his choice to be a Brute : It does not come short of Deifying a Mans self, to make his own Will, the Law of Sense and Reason, and Infallibility it self.

What shall I say, but that such are Mad-men, and their Followers so too; or guilty of the most extreme Folly, who deduce the Rule of their Religion, from the Contradiction of another's Understanding. The best way to single out these Men, from the Herd of People, is at

at the Touch Stone of
 * Reason, where if they<sup>* Acts 17. 2.
17. 19.</sup>
 could once be brought,
 their Vizards would be ta-
 ken off, and the † Wolves<sup>† Matt. 7.
15.</sup>
 discover'd, that walk about
 in Sheeps Clothing; the
 Reproach of Man-kind, their
 own Shame, and the De-
 struction of others.

Errors in the very Funda-
 mentals of Religion, not so
 passionately espoused, but
 that they may be divorc'd
 by a clear Conviction, fa-
 vours of Integrity and an
 honest Intention; and be
 they only founded in some
 Superficial Ceremonies, they
 are so much the more capa-
 ble of Redemption; but
 Error in *Intellectu*, an Error
 in the Understanding, back'd

C

with

with *pertinacia in voluntate*,
stubbornness in the Will, is as
inconsistent with all Religion,
as it is with Reason.

of GOVERNMENT.

THe World would no more be able to exist without Government, than it was at first possible to have been Created without a God ; and this is evident, from the loss of Paradise ; since by *Adam's* Forfeiture, all his Posterity have ever since been deprived of Self-Dominion, and driven by Nature and Necessity, to supply by Art, what Sin had disrob'd them of.

What the State of the World would have been, had not *Adam* sinn'd, God Almighty knows; but now, sure I am, that man is not able to Rule himself; and 'tis sufficient that his Eternal Happiness is Redeemed, without that of Power and Dominion, which he at first was Created capable of Exercising over himself.

The inanimate World o'er the whole Face of the Universe, by its continu'd Regularities demonstrates the Direction of that Providential Power which at first gave it Being, and is as strong a Proof of a grand Disposal, as of a Divine Original. Man only was so nobly Endowed; and since it was his own Forfeiture
and

and Loss, was left to himself alone for help, to make his sorry Repairs of that State he had wilfully destroy'd.

Thus (that after thought of the Creator of all things, and Result of mature Deliberation) Man declin'd in the Government of himself, and Nature and Necessity, as I said before, directed him to the contrivance of Laws and Government, in imitation of that he Originally had over himself; and the more Supreme one of the Almighty over the Universe.

The World, at our Saviour's coming, was by various Methods, exercis'd in this new Invention; and it being contributory to the Promotion of Religion, it pass'd the * Test of Rom. 13. 1, 7.

the Gospel, and commenc'd Sacred; and from hence the Violation of such as are not Injurious to the Christian Religion, is so far undisputably Impious, as the well-being of respective Places, the Peace and Tranquillity of Men, the Promotion of Piety and Virtue, and the due discharge of Mens respective Duties, are Sacred.

All the Species of Governments the World affords, aim to concenter all in this Point, viz. Governing well. Yet every respective One, would challenge the Superlative Degree from the rest; and be esteem'd the best; and so far it must be allow'd to each, as the Circumstances of different Places occasion it to

to be so ; for where Time has fix'd her Standard, and wrought a Settlement ; and the Current of Affairs glide smoothly in that Establish'd Channel, an Alteration seems of as pernicious Consequence, as Temperance would be to him, who has been Intemperate all his Life.

But yet, upon Impartial Examination of all the sorts of Governments, without the Telescope of a Politician, or the Tongue of a Flatterer, an easie Judgment may distinguish Monarchy, to be among the Stars of Government of the First Magnitude, and to challenge to it self a Primary Dignity ; though to some Eyes, as the Sun does through some Glasses, it appears of a rough Superficies, and craggy Circumference.

52 *The Rule of Behaviour.*

ference. But to draw an Inference from the Abuses of such compleat Models, which owe their Birth to the extravagant and boundless Ambition of Men, would be very unjust; and to Condemn its inherent Worth, from the possibility of acquir'd Corruption, no less Indiscretion.

Its Native Lustre is too great to be Eclips'd, and those suggested Deformities do reflect no more discredit on it, than the resemblance of an Ape to a Man, does his more Noble Figure; which perhaps of all Creatures does most resemble him.

But by how much Man is the more Glorious Creature, for bearing the * Image of his Creator, by so much is that
Govern-

* Gen. 1. 26.

Government more preferable to all others, which does resemble the Supreme one of the World.

But Common Experience tells us, that the Happiness of People does not so much consist in the best Specifick Government, as in the best management of either ; and therefore 'tis a very Natural Conclusion, That this which so much Recommends it self, should answer its own Import, and the World's Expectation, and wherein that consists, needs no *Memorandum*, except very briefly, viz. In the mutual discharge of Duty between King and People. *Duplex & reciprocum ligamen, quia sicut subditus Regi tenetur ad obedientiam, ita Rex*

*subdito tenetur ad protectionem,
sed*

—*Traçtent fabrilia fabri.*

The World is not ignorant of both, but such general Depositions as shall most aptly occur for the Publick Good, I shall comprehend in Two Heads, and lay down for Common Observations, *viz.*

I. Of Mens Behaviour in the Ministry of State.

II. Of Mens Behaviour as Subjects only.

I. Of Mens Behaviour in the Ministry of State.

As it is a great Honour to be of the * Retinue of Majesty, to be clad in Purple and fine Linen, and to fair sumptuously every day; so is it of as great Concern, to be the Trustee of a Royal Employ, to be big with Magisterial Charge, and to be the Dispenser and Disposer of such *Regalia*. The Employ, though attended with all that's amiable and attractive, requires the greater Moderation in the use of them, and Discretion in the discharge of them, since they are bestow'd to Create in Men a Diligence and Integrity suitable to such Rewards; a Sense of the great Confidence put in them, and are intended Motives, to stimulate Men to their Duties, even
in

* Luk. 16.
19.

56 *The Rule of Behaviour.*

in Gratitude, and tempt them, as it were, to the just discharge of so consequential and weighty Trusts.

These Honours and Advantages, that are in the Gift of the Crown, are properly the Rewards of a just and discreet Behaviour, but too frequently are the Perquisites of a bad one.

Prov. 25. 5.

Hence flow those Evils and Mischiefs, which disperse themselves throughout a whole Nation, and by time, and Accumulation turn it into a Chaos of Confusion. To Complement and Flatter, to Promise and Deceive, to Appoint and Disappoint, in Matters that require quick Dispatch and faithful Execution, is not only ungenerous, but unjust

just too ; and whosoever does so, not only does himself a great diskindness, and his Inferiours too ; but like a Pestilential Distemper, dilates it self yet farther, and Fathers his adopted Injuries upon his Royal Master. For Common Observation tells us, that the Eyes of the World are so Pore-blind, as to fix upon the most visible Objects, and glazing Lights, and terminate their sight of the miscarriages of Subordinate Servants, upon their more Eminent Masters.

Thus the Character an ill Minister Contracts, reflects as strong a one, from the Eyes of the People upon their King, as the Sun does that of its own Image upon a Wall, from the
Superficies

Superficies of a Looking-Glass; or else, as it were, through a Multiplying one, it represents the wilful Choice of so ill a Servant; or the injudicious one at least of so unfit a Person: And from hence we may gather, that the Integrity or Discretion, of the best meaning and wisest of Princes, admits an Opportunity of Suspicion, by such ill-employ'd Persons, who make it their daily business, to meddle with what is above their reach, and to magnifie the least false step that is made, though he be as vigilant, as if Endow'd with the Eyes of *Argos*; and as active, as if accoutred with the Supernumerary Arms of *Briareus*.

The Odium then of this Behaviour, the ungrateful, unjust, and pernicious Consequence of it, methinks should be as detestable, as a Barefac'd Affront, since the Penalty of that, seldom exceeds the Forfeiture of a Place and Favour; but the other is no less, than Kings, Countries, and his own included Happiness to boot.

This is it, that makes it so difficult a Task, to maintain ones Ground in such Eminent Stations; Delight and Pleasure is apt to overshadow Virtue; and it is look'd upon as too mean an Accomplishment for Honour, because it may be purchas'd without a vast Expence.

The

The Follies of Shipwrack'd Ambition are so numerous upon Record, that there is not a days Discourse, but affords some Instances, and yet men, though they Condemn them in Discourse, make the same use of them in their Actions; like Physical Receipts, as often as Opportunity serves.

Thus one (as guilty of unpardonable Folly, as extravagant Ambition) in the late bad Times, made this more extravagant Wish, That he might sit as Lord Chancellour of *England* in *Westminster-Hall* but one day, and he would willingly suffer the Penalty of losing his Head the next; for sure it would have been but a sorry Martyrdom: The Language of Actions too, has

has sufficiently discover'd the miscarriages of ambitious and haughty Spirits, which have acted their Parts on the Stage of this World, and ought to be esteem'd like Marks at Sea, which forewarn the Pilot of some dangerous Passage, to the end that he may, by his Caution and Conduct, carefully avoid it.

There is no Employ of Publick Concern, but has enough Gratuities even in its proper dues; besides, the very Sense and Apprehension that we are not born for our selves alone, is Argument enough to induce us to perform that Charge we are entrusted with, in the Sphere we move, with Fidelity and Satisfaction, and to think the Reputation
of

• Gal. 6. 9. of doing * well, the most considerable Reward.

These are to Majesty (to descend to Particulars) as the Judges are to the Law; who by doing their Duties, neither wrong King nor Subject, but preserve the Happiness of both entire, by exact Fidelity, and sage Discretion.

A Publick Minister is like a skilful Pilot, entrusted with the greatest Concerns of the Vessel, and it is much in his Power, to bring it safe into the Harbour, or Shipwreck it at Sea; who, though inferiour in Place, yet has so great an effect of Power in this respect, over his Superiors.

Those then, who are thus immediately concern'd in these
so

so considerable Matters, that are as Pilots to a Nation, by being cautious ones to themselves, and their own * Desires, and from a faithful Deportment, may justly add the Title of Goodness to that of Greatness, and that of Happiness to that of Goodness; for the King will be as well serv'd, as they gratified, and the People as well satisfied, as their King serv'd.

* 1 Tim. 6.
10.

Of

Of Mens Behaviour as Subjects only.

TO be born to be Govern'd, is so much the greater Happiness, than to Govern, by how much it is easier to be Govern'd than to Govern; and to be Subject to the best Government, and the best King the World affords, is to be so much more happier than the rest of Mankind.

Were the Happiness of such duely weigh'd and consider'd, Men would esteem all their offers of Gratitude, no adequate Retribution, to the Merits of those, who bear the heaviest Burden of common Concerns, upon their own
Shoul-

Shoulders, and make their own Lives uneasie, to contribute Happiness to other Mens; and weather those Terrors Face to Face, which the dreadful, though distant Apprehensions, of, cause vulgar Spirits to tremble at, and almost succumb under.

The Indefatigable vigilance of Royal Eyes, the Courage of undaunted Majesty, the safe Conduct of a Wise Monarch, and his unparallell'd Sedulity in the Promotion of common Good, are such inducements extraordinary to easie Subjection, that where all these concur, the weakest Judgment has Strength enough to determine, which is the most eligible State, to Govern or be Govern'd.

But

But the rash censorious World, does vainly imagine, that Crowns and Scepters do contain within their own Circumference, the Perfection of Earthly Happiness, and make as imprudent Conjecture from such a Perswasion, that they are cheap purchas'd at any rate whatsoever; since in their Esteem, they are as much Superior to such trifling Evils, as the Meridian Sun is to the *Antipodes*. But this needs little Confutation, since the Error is so visible, because the Pomp and Magnificence that attends such a State, is much more visible to the Eyes of the World, than the numerous Cares, that are most known to themselves, and Wisdom locks up in their own Breasts,

Breasts, for, without doubt, the very weight of Diamonds and Pearls, is as uneasie as that of Inferiour Lead.

To be a Subject, then, is sufficient to be a happy Man,
* but to aspire higher, is the direct Method never to be so, since Ambition is as endless as a Circle. † To seek after Publick Employment, and Court the Service of the Great, is much the same thing, as to thirst, and never be satisfi'd, or to meddle with edg'd Tools, and such a Temper of Mind, as does totally unqualifie a man, for it. But, not to be accessary to ones own Preferment, any otherwise, than by a discreet Behaviour, as it argues a peculiar Desert, and proper Qualification, in the Person

* Prov. 15.
33.

† Prov. 25. 6.
7.

68 *The Rule of Behaviour.*

Person that is imploy'd; so may it challenge to it self, the true Character of the best method of being worthily Great.

To be Signaliz'd for a Quiet and Well-affected peaceable Subject, is the most proper Recommendation of a man, to the Service of his Prince; for he that knows not how to pay Allegiance in an Inferiour State, will scarce know how to improve it when advanc'd higher. Emulation is commendable in good Actions, but it commonly turns to Envy, in Matters of Temporal Profit and Advantage, though it is an Argument of a very bad Subject, and an ill Christian too, to disorder a man's self, at another's Promotion.

'Tis

'Tis as inconsistent with the Rules of Religion, as Discretion, to envy another man's Happiness; and from thence to draw too good an Opinion of our selves, is to be oftner in the Wrong than in the Right. Gal. 5. 27.

From such a Temper of Mind, proceed all the Mischiefs, which that little Rebellious Member, the Tongue, Psal. 52. 2. can disperse throughout a Nation; which though it does not amount to an Overt Act, yet argues an Ill Will and Intention; which waits but for an Opportunity of being the Fore-runner of some greater mischief. Such Persons may not improperly be caress'd with the Words of *Cræsus* to *Solon*,

D

'Euph-

Lucian's Dialogue.

Εὐφραεὶ ὦ Ἄνθρωπε, Good Words, O Man; though, I confess, they generally, like spitting against an high Wind, return in a man's own Face.

'Tis the Capacity, as well as Interest of every Subject, to be quiet and easie, though it is beyond the Power of Reason to Reconcile all men's Opinions to one, as much as it is beyond that of Physick, to reduce their various Tempers into one Universal Constitution; but every man is so far Master of himself, as to be Happy, if he pleases.

Rom. 2. 1.

Men should not Judge of General Things by Particulars; nor be willinger to make an ill Construction, than

than a good one, but should make a true Estimate of things, without Prejudice or Partiality; and then the Result of it will be, that all they can do for their King and Country, is in effect, but for their own Good; and like Charity, redounds upon their own Heads. Men then would not be lavish to lay Wagers, and penurious to pay Taxes; neither would they invent Policies to retract their Contributions with Interest; nor would they, instead of Praying for Success against the Common Enemy, Bet high against it.

They would not be Angry at the Methods of God Almighty's Providence, because his Infinite Wisdom

Prov. 8. 35.

does not exactly concur with the Measures of their Finite Understandings.

Let the World rub then never so much against the Grain, no immediate Concerns require such capricious Persons to stand in its way; Providence places them remote, and if they be the Authors of their own uneasiness, they may thank themselves for it.

They forget that this is the Test of their * Patience, † Meekness and * Charity, whose Rule it is to suffer without reaction; and make that the occasion of sinning, which to them would be a proper Method of Religion.

• Jam. 1. 3.
† Colos. 3.
12, 13.
• ver. 14.

In short, were there no more in it than a Temporal Good, Who would make himself discontented, when he may choose not to be so? Discretion directs Men to make some Use of the greatest Abuses; and Philosophy tells us, That Poysons contain their own Antidotes; so that they have the Remedy, even in their affected Grievance.

To Conclude, 'Tis a folly to lose so much of a Man's Life, of his Employ, of his better Thoughts, in accumulating his own disquiet, when meddling with nothing, but his proper concerns, and limiting his Active Brain within the Circumference of his own

Affairs, will make him, not only a Good Subject, but a Happy Man; his Nation flourish, and his King as Happy as his People.

of

of COUNTRIES.

THe Natives of Civiliz'd Countries, are generally, by the Laws and Constitutions of them, more carefully provided for, than those ubiquitary Inhabitants, and Strangers, who, for Curiosity or Profit, partake of their common Benefits; and herein the Prudence of our Fore-Fathers is yet fresh in our Memories, since they, by the Pattern and Oeconomy of Families, moulded that great Constitution,

or Family of a Kingdom. Instead of *Paterfamilias*, they found out a *Pater Patriæ*; and for the Defect of a Natural Mother, to have her share in the Jurisdiction over us, they found out too a *Mother-in-Law*.

This being an home Instance, 'tis manifest there's no defect in the discharge of Duty on the Parents side, to compleat a Happy Family; and how far the filial is defective; every Native of *England* is as conscious as my self.

Methinks Providence befriended me, when it calculated my Nativity, in such a Country, as is most conformable to my more mature Understanding.

To be born in a Climate so Temperate, as neither to be scorch'd by too near a Correspondence with the Sun-beams; nor chill'd and benumb'd, through their too remote distance, are such endearing Dispositions of Providence, that deserve the most grateful Acknowledgment. To be wall'd in with the Sea, and Pallisado'd by *Neptune* round about, from the ravage of extravagant Neighbours, is such a Natural Fortification, that Humane Understanding can no more sufficiently applaud than make. But besides these Blessings of Situation, to go a Step higher, to be born within the Pale of the Christian Church, and more particularly under the Tem-

perate Zone of Religion (since in the Geography of Religions, the Torrid one lies not under the Æquator, but the Poles) is a much greater Instance yet of the favour of Providence, to be Educated in the Golden Mean, and as the Poet says.

—— *Partes ubi se via findit
in ambas.*

And where the Temporal as well as Ecclesiastical Government, does sympathize in happy Circumstances, is a greater Accumulation of those Native Benefits.

To be born then, does not only admit a Man into the World; but is a particular Matriculation into the Family
of

of some Kingdom or Country, and stamps its Name and Character too, upon him, which like that of Baptism, is indelible.

The World proceeds too severely generally, in its Characters and Censures of Men, and the Places of their Nativity; and rashly ascribes to every particular Person, that ill Character his Country bears, as though it came into the World with him, where he first breath'd, like that of Original Sin; and as *Vitiis*, so is it generally said, *Convitiis Nemo sine nascitur*. Barbarous Countries (it's thought) give their Natives such a Tincture of Barbarity, that no Education, or Artificial Improvement, can ever totally wipe

wipe off; and men imagine it an improper Soil to bear Flowers, that is naturally a Wast, and where Thistles and Weeds have had a long and uninterrupted encrease.

But the mistake is too evident, to need a Proof, since there are Persons of all Countries, and the most Polite and Civiliz'd too, who even, with all the Advantages of Natural and Artificial Cultivation to boot, may not wrongfully bear the Appellation of Weeds, since they disgrace the Soil they grow in. The former have this real Advantage, that they seldom act below their Character; and the latter this Disadvantage, that they seldom act to it.

But

But *England* has been carried upon the Wings of Fame, through the known World; It has been ever Eminent for a fine Country, a fine Government, and Heroick People; and it had better never have been Famous, than decline from its Primitive Worth.

If there be a Tincture then, or Spark of Native Honour alive, that gave occasion to this aged Character, 'tis unpardonably mean to lose it, or to be beholding to the flattering World to Complement us with it; when we are conscious to our selves, that it is quite extinct.

'Tis base and unbecoming the Sons of Worthies, to extinguish the Lamp of Honour with their own Fingers; or

to deface the Monuments of their Fore-Fathers, with their own Sacrilegious and Disrespectful Hands.

One would think there needed no Argument to dissuade from this, when it is so plain; the Glory and Concern of every Individual Person, to preserve the Honour of his Family, and add the increase of his own too, that he may leave behind him a Monument more durable than Brass, or the *Ægyptian Pyramids*,

— *Quæ nec ventura sile-*
bunt

Lustra, nec ignota rapiet sub
nube vetustas.

To this End, it will not be improper, to make some brief Remarks, for the Reader's Observation, which I shall comprehend under these Two Heads.

I. Mens Behaviour in respect of Forreign Countries.

II. At Home.

I. Of

1. Of Mens Behaviour in respect of Forreign Countries.

THE Occasions of Mens leaving their Native Countries, are as various as their respective Concerns are; Accomplishment, Traffick, National Business, and the like, are sufficient for Instance.

But, upon whatsoever Account it be, this common Experience tells us, that a Stranger is, in respect of his Country, as Man in general is in respect of the World, viz. A Microcosm, or small Model, and comprehensive Epitome of a vast Body. And, as I before observ'd, that the
World

World infers to Particulars from Universals, so likewise does it to Universals from Particulars, and ascribes whatsoever ill thing a Stranger be Guilty of, to the discredit of his Country; by which, both a Scandal is contracted to himself, and his Fellow Country-Men to boot. Nay, the very Vices that were first broach'd there, if lodg'd in a Stranger, disown their Native Soil, in the Opinions of those who are asham'd to own them, and willing to be rid of them.

To be duely qualifi'd therefore to leave a man's own Country, he ought to be as well prepar'd, as though he were to leave all; he ought to be well season'd and fortifi'd,

tifi'd, with wholsom Principles of Morality and Religion, and of a Behaviour, that will bear the Scrutiny of all the World, which are most busie about new Objects. He should be sure to export with him, all that his Country affords of Credit and Reputation, as Letters of safe Conduct; but leave that which is not worth the carrying, behind him, to be buried in obscurity. Virtue and good Manners; like Money given to support a Forreign War, returns at last home in Triumph; and with victorious Effects and Trophies, leads all the various Temptations, and Indulgence of Vice in Chains of Captivity.

Vice

Vice is too frequently an occasion of visiting remote Parts; though it be like the rowling of a Snow-ball, to its own encrease; but without Dispute Virtue, is the most proper Qualification.

Parents think to rid their Children of it, by sending it for a while to seek its Fortune; whereas, like the Jews, it has correspondents in all Parts of the World; and when it returns home again, it comes, like an Ague, that has suffered some repulse from an ill Preparation of the Jesuits-Bark, with an addition of fresh vigour and force. Let therefore the curious Person; that seeks accomplishment from foreign Aid; be Master of those at home first: Let him be able
to

See Bishop.
Hall's
Works.

to give a compleat and satisfactory Answer to that shrewd Question * *Quo vadis?* and with such Qualifications, he may satisfy his Curiosity, without the hazard of his Virtue. Besides, 'tis a common Observation, that *England* is as great a Rarity abroad, as more remote Places, appear to it at home. And it has been the disgrace of some Travellers in foreign Countries, that they could not give a tolerable account of their own. What an absurd thing is it for an *English* man, to visit *Mecca*, and not be able to give a Description, of *Stonehenge*, or to visit, *Legden*, before *Oxford* or *Cambridge*?

But

But to come to occasions of Necessity and Publick concern, and to Instance in the Soldier, who is sent abroad to take his Chance for a Serviceable Life, or an Honourable Death : and what has been already premis'd to qualifie for accomplishment, is as properly applicable in this case ; if not more ; since there is not the equal hazard of Life, in one and the other. Let such an one know, that his Service is but indifferent, if he returns with the Trophies of Victory, as Eminent in Vice and Debauchery, as Valour, and scatter his own, where he took up those.

Holiness to the Lord, is a Zach. 14.20.
Motto, to be engraven upon the Horses Bridle, though he
be

be a War-like Creature. There is such an affinity between Valour and Virtue, that the *Latins* express both by the same Word, *Virtus* : so *Horace* says,

*Virtus repulsæ nescia sordidæ,
incontaminatis fulget honoribus, &c.*

A virtuous Valour, is as becoming a Man of War, as a good Cause to fight for ; and both must needs compleat a Gallant Soldier.

Such as these were they, who contracted immortal Characters to themselves and their Posterity ; and Christen'd every Native of *England*, by the Name of a Courageous and Valiant Man.

These

These Trophies, in Coats of Arms, every Son of an *English* Worthy boasts, whose Ancestors Deserts challeng'd such Honourable Distinctions, from more vulgar Spirits; and set as great a Value upon their Stock; from which they descend as the Seven Cities did, upon the Nativity of the blind Poet. *Homer.*

But the men of this Age, can find no Charm in these Accomplishments, they are out of Fashion at home, and so not fit to go abroad with; they look upon them as weak Wines, that will not out-live a Voyage, and not worth the Transportation.

The Truth is, were Traffick, War, Curiosity, and all the Occasions of Travel whatsoever,

The Rule of Behaviour.

soever, made use of as advantageously as it might be; the Improvement of some Estates, and the destruction of others, would not be the only Effects of it; but the Improvement of our own (and much worse) Manners, Religion, and Virtue, would bear a share in its Consequences. But of whom may it not be said?

*Ille avidus nullo cumulandi
fine beatus
Quærit opes, opibus quæsitis
nescius uti.*

2. *Of Men's Behaviour
Home, in respect of their
Native Countries.*

TO have regard and a good Inclination to promote the Good of a man's Country, is the poorest Gratitude, and least Symptom of Duty a Native can repay, for the Benefits he continually receives thereby; and it is but just, that a man should contribute all he can to the support of that, which contributes all it can to the support of him.

The Heavens and Earth
we find punctual in the discharge

charge of the Decrees of their Creator; and Summer and Winter, Spring and Autumn, visit us successively in their proper Seasons: And shall the Husband-man withhold his Labour, when the fruitful Glebe is faithful in its Product?

I Cor. 3. 6.

Is it not enough that Nature fertilizeth the Field; and nurseth up the Infant-Seed, when the Sower throws it into her Bosom? Shall *Paul* refuse to Plant, *Apollos* to Water, when God is ready to give the Encrease? Surely not, since thus we may track the Foot-steps of an universal Interest, through all the Labyrinths of Nature, and read her Laws, written

written on her Breast, exhorting us to a suitable imitation; and to conspire one with another, the harmonious Good of all.

If we reflect back upon Times past, we shall find the Heathens themselves inflam'd with the Reputation of such Behaviour; amongst whom there was no greater Mark of an Hero, than the true Promotion of the Publick Interest, even at the expence of Life it self.

Thus we find an Empe- *Codrus.*
ror submitting to a degene-
rous Death, to divert a Storm
that was gathering upon his
Empire; and a Gallant Ge-
neral so touch'd with Pub- *P. Arminius.*

96 *The Rule of Behaviour.*

lick Misfortunes, and discon-
late at them, that he would
not survive his Conquer'd
Soldiers.

Nor does this Sense of
Honour, in many Cases, dis-
agree with the Rules of
Christianity, but is highly
consistent with it, though
the World is apt to con-
found them together, and
make no distinction between
an Honourable Act, and that
which is in it self Disho-
nourable.

So do they (for Instance)
who esteem it a loss of Re-
putation, to put up the slight-
est Affront, and a breach of
Honour, to keep the Laws
of Heaven and their Coun-
try.

try. Yet is a *Roman Spirit* (as far as the Promotion of Common Good and Religion concurr) a Pattern worthy of imitation, in whose Actions the effects of Generosity and a Publick Heart, is abundantly legible.

There is not a Day spent, but affords some Opportunity of putting this Law of Nature and Reason in Execution; nor is the Condition of any Person (be his Circumstances what they will) totally inferiour to this Capacity, since the Practice of common Honesty, is an Exemplary Virtue, that deserves a better Appellation, than a private Interest.

The most Inferiour Person in a Kingdom, may possibly challenge (without an absurdity) the Character of the best, and the true worth of men, does not receive its Denomination from their Quality.

Even Parish-Offices, are Dignities in this respect, since he merits the Character of Honesty, who dischargeth such Petit Trusts faithfully, as much as the greatest Minister of State, who is rewarded proportionably, and dischargeth his Duty faithfully; who by all the Accumulation of acquir'd Titles, cannot exceed that Illustrious One of an *Honest Man*.

The

The Necessity of this Duty, one would think, needs not to be enforc'd; but that Mens Proceedings and Understandings are at present so contradictory.

Self-Interest mis-understood floats upon Mens Actions, as Oil does upon Water; which though they endeavour never so much to Incorporate, will be Superiour, and most obvious to discerning Eyes.

Men affect a sort of Civil-Hostility, though they call it Peace; they do not pretend to Plunder and Pillage, yet take all Opportunities of doing it decently under another Name, and are diligent

to impose upon one another,
whenever occasion serves.

The Mystery of Arts and Sciences is become that of Cozening, and it is too frequently the Effects of a tedious Apprenticeship.

But to proceed farther : As the Promotion of the Common Interest is interwoven with common Actions, so also is its dependance very great upon some Concerns extraordinary; which the Laws of our Country require us to medle with. There are some Trusts of great Importance, which are placed in the Peoples Disposition, (among whom there are but few unconcern'd) whose dislike or
appro.

approbation if judiciously and discreetly grounded, is highly contributory and serviceable to the Publick Good. Private Interest, and a Collateral Advantage, should not byass that Judgment and upright dealing, which is required for another Purpose. Thus to see the Tenant stickle for his more ignorant Landlord; the Mercenary Servant for his indulgent Master; a drunken Clerk for as bad a Parson, or the like, (in other Cases, where there is such a Relative Interest) are good Grounds for a Conjecture of no fair design, since there is a Privy of Obligation, which sowres the relish of a downright honest meaning.

102 *The Rule of Behaviour.*

When Trusts of this Nature are once committed, the Trustees of so great a Charge, are no less oblig'd in Conscience, to manage them well; than they are in Honour to support them with the accustomed Grandure and Magnificence. Men ought to be as careful in the discharge of them, as others ought to be in imposing them; and are to act like Conscientious Guardians, for the good of their Ward. 'Tis just to prefer the dispatch of Publick Concerns, before the Complement of any Particular one, and discharge the weightiest Matters with the greatest diligence and eelerity, by the measures of that Golden Rule, of doing as they

they would be done by ; for the Abuses of this Nature, are such indelible Marks of Infamy, that their Impression is scarce ever to be wip'd off ; and not undeservedly do they retain the Reproaches of so ill Behaviour, who deface a well grounded Opinion of their Persons, by voluntary Miscarriages ; since, by how much the greater confidence is put in a reputed Friend, by so much the more base and ungenerous is it to be Deceitful. To be too forward to embrace these, argues an Ambitious Temper, and a more than ordinary Design ; but to refrain 'em, when acceptance is suitable, favours of a Private Spirit and a mean Soul ; for 'tis below Gene-

104 *The Rule of Behaviour.*

Generosity, not to exert it self upon seasonable offers, and to distinguish when, is no small Discretion.

To enumerate all the Ways and Methods of being Serviceable to the Publick, would be to number the Stars in the Firmament; and therefore to conclude, I shall only discover to the Reader, so many ways of promoting the Publick Interest, as there is of promoting that of one another, for the good of every one is the good of all.

Phil. 2. 14.
76.

Differences and Divisions in Temporal Matters, as well as Spiritual, are as pernicious to the Publick, as the private Interest of Men; and by

by Consequence, Unity must be the Preservation of us all. So Divine are its Advantages, so Prevalent its Power and Force, that 'tis the very Life, the Soul; the very Flame and Spirit, that actuates and beautifies, and gives briskness to every thing. Its Presence is able to make an *Elisium*, its absence, like that of the Sun, a Night; for banish Concord from this sublunary World; and let true Friendship be ostracism'd, and things must needs unravel into a Chaos. But link'd together with this Golden Chain, we need not fear the Attack of our Enemy, when United *England*, like *Greece* of old, may turn the Edge of the Sword, in the Hands of

of the most Formidable
Xerxes.

As Kingdoms and Countries are made up of individual Persons and Places, so are National Evils of particular private ones ; which like Fire , though at first but an Atom or Spark, yet in time dilates it self, so far, that all the opposition of its contrary Element, is not able to extinguish, what the tender Motion of the Air, would have at first check'd and put out.

Gal. 5. 22.

He then is best Serviceable
to his Country, who kindles
none, but extinguishes all
he meets with; for it is as
common to behold such
Meteors

Meteors as these, in this more Inferiour Region of the Air, we breath in, as it is those the vulgar call falling Stars, in the more Sublime Atmosphere; but the Similitude will not hold Parallel in all respects, since the one is inoffensive, like a Lambent Flame, but the other a more gross and devouring Fire.

*Fælices ter & amplius
Quos irrupta tenet copula,
(nec malis
Divulsus querimoniis,
Supremâ citiùs solvet amor
(die.*

Hor.

The

The C L O S E.

THus, Reader, have I
Conducted thee to the
End of thy short Journey,
and have given thee a Taste
of thy Duty to God, thy
King, thy Neighbour and
thy self; such Parts of it, I
mean, as we at present are
the most defective in; though,
I confess, the Title of this
Book would have become a
larger Treatise, and a more
accurate one; and would
have afforded me an Ocean of
Matter to have lanch'd out
into, but that it was my Re-
solution to consult the Hu-
mour

mour of the Age in the whole, howsoever disagreeable it is in Particulars; to which there is nothing more irksom and nauseous, than a Trespass upon Patience, let the Occasion be what it will. There is no greater opiate than a Sermon above an hour long; nay, even a beloved Play, if it usurps but one half Hour extraordinary upon its Auditors, infallibly procures the Poet's Condemnation.

The People of this Age are of so squeamish a Digestion, that Writers must act like Physicians, who to oblige their humourfome Patients, study to make their Medicines Palatable as well as wholesome; and we find it to have been the
Con-

Contrivance and Expence of Chymists, to reduce the Virtuous Parts of things, almost into an Atome. So Travelers take a short Survey of of such Curiosities as they meet with in their way, which they cannot conveniently dwell upon, though they would bear a more exact Scrutiny; and I remember it an Old Thesis among School-Boys, and as true an one among Men, viz.

Omne tulit punctum qui miscuit utile dulci.

F I N I S.

**BOOKS Sold by T H O.
C H A P M A N.**

THe Measures of Christian Obedience, or, A Discourse shewing what Obedience is indispensably necessary to a Regenerate State; and what Defects are consistent with it, for the Promotion of Piety, and the Peace of Troubled Consciences. In 4^o. Second Edition.

An Help and Exhortation to worthy Communicating, or a Treatise describing the Meaning, worthy Reception, Duty and Benefits of the Holy Sacraments; and Answering the Doubts of Conscience, and

and other Reasons which most generally detain Men from it, By *John Kettlewell*, Vicar of *Coleshill* in *Warwickshire*. The Second Edition, in 12°.

The Practical Believer ; or the Articles of the Apostles Creed, in Two Parts.

All 3 by the same Author.

Spencer Redivivus, containing the First Book of the Fairy Queen, Done in Heroick Verse, By *E. H. Esq;*

Mr. Dryden's Miscellany Poems, Two Parts

Mackbeth, a Tragedy.

Theodosius, a Tragedy ; And all other sorts of Plays, Fol. or 4°. 22 MA 61

Likewise all Sorts of other Books neatly bound, Divinity, History or Romances.

and other factors which may

100-443887-100

THE UNIVERSITY OF CHICAGO

111

10-4-78